RELIGIOUS.

Highly Interesting Services in the Churches Yesterday.

The Evangelical Alliance, Ritualism, Hebrew and Christian Confirmations, Sensational Preaching, &c.

THE PEAST OF PENTICOST.

Divine Worship in New York, Brooklyn, Washington, Poughkeepsie, New Haven and Other Cities.

As will be seen from the subjoined reports of divine services solemnized yesterday in the metro-poils, the national capital and other parts of the country the ceremonies and the subjects of the various discussions were more than ordinarily di-versified and interesting. The heavy rainstorm which prevailed in New York as well as other cities had the effect of diminishing to some extent the attendance at the various places of worship, particularly during the earlier devotions of the day.

RELIGIOUS SERVICES IN THIS CITY.

ST. PATRICK'S CATHEBRAL.

Sermon by Archbishop McCloskey. At the principal mass in the Cathedral yesterday the altar was neatly ornamented in honor of the festival of the Pentecost, and the ceremonies consis of the solemn high mass, with the Episcopal bene-niction. The Very Rev. Father Starrs acted as celebrant and was assisted by the Rev. Dr. McSweeny as deacon, Rev. Father McGean as sub-deacon and v. Father Kearney as master of ceremonies. The Most Reverend Archbishop occupied his throne at the gospel side of the sanctuary and was attended by his chaplain, the Rev. Father McNeirny. After gospel in the mass had been sung his Grace the Archbishop ascended the pulpit and proceeded to liver the sermon. His Grace took for the text of 8 discourse the Gospel of the day—John xiv., bewith the 23d verse. He then called attenon to the promise made by our Divine Redeemer when about to remove His personal presence from His Apostles to ascend to the seat of His glory in en, that He would send the Holy Ghost, the spirit of Truth, to teach them all things, and not ity to teach them all things but to abide with them forever. He next drew the picture of the Apostle forever. He next drew the picture of the Apostes watting the fulfilment of the promise in the private place to which they had withdrawn, and then graphically portrayed the descent of the Holy Ghost, the effect on the Apostles and the subsequent astonishment evinced by those who had known the Apostles as poor fishermen, inhabitants of Gallice, and now beheld them conversing in all languages eloquently and learnedly of the wonderful works of Eod. The reversed neglecter has alluded to the fact astonishment evinced by those who had known the Apstles as poor fishermen, inhabitants of Galilee, and now beheld them conversing in all languages eloquently and learnedly of the wonderful works of God. The reverend prelate then alluded to the fact that it was this miraculous gift of the Holy Ghost and the fulfillment of the promise of Christ which the Church in every part of the world was now ceiebrating in the restival of the Pentecost. He alluded to the fact that the Aposites had virtually received the Spirit, or the Holy Ghost, before, when their Divine Master had told them to go and teach all nations, and that whose sins they should forgive would be forgive; but they had not until the descent alluded to received the Holy Ghost with all the picultude of his gifts, and in a visible and sensible manner. Although Christ had given them permission to become the teachers of the world, and had endowed them with miraculous gifts and had invested them with miraculous gifts and had invested them with the highest prerogatives, yet He bade them not to enter upon the work of their mission until He should send the third person of the adorable Trinity to teach them all things and to abide with them forever. When the Holy Ghost descended upon the Apostles they were filled, and they started out upon their work inmediately. The Most Reverend Archbishop then quoted from the writings of St. Augustine and others in substantiation of the idea that the sending of the Holy Ghost to dwell with the Church of Christ Grever was like breathing the breath into the body of a man. The Holy Ghost entered the Church as Into a temple; not as a transient visitor, but as a perpetual guide. It was necessary to perpetuate that Church through all coming time. Heresles, schisms and dissensions of all kinds must come; it would be necessary to battle everywhere with the princes of the world and powers of darkness, and if the Church were not sustained by the Spirit how could it be perpetualed? From this the reverend prelate argued that as the Church

lowed them. He stated that the Holy Ghost spote in this council as the voice of Christ; that Christ was represented by his vicar, and that when this vicar spoke in the name of the Church he spoke under the inspiration of the Holy Ghost, alfuding to the coming Ecumenical Council his Grace said that whatever may be done or said in that council we know that the voice in which the Church speaks will be identical with that in which it has spoken in every age and in all places. That the Church would speak under the inspiration of the Holy Ghost. That, in fact, the bishops were summoned from every quarter of the world to consult together, under the guidance of the Holy Ghost, in relation to the preservation of the truth and the sanctification and salvation of the souls of men.

The musical portion of the services, under the direction of Professor Gustav Schmitz, consisted of a mass by Giovanni Baita Mainer, sung for the first time. The greater part of the composition is arranged for chorus and is strong yet highly expressive in arrangement. Throughout the work there are a few solo arrangements, but they certainly would not achieve much glory for their author. The only solo which was at all worthy of connecting the concerted parts was the Agnus Bei, and the beauty of this was materially enhanced by the fact that it fell to the lot of Mrs. Werner to sing it. That lady gives every solo which she sings with so much artistic taste and pathos that even a bad composition might be made to appear fine. In the solos other than the Agnus Bei the singers did not appear to be quite att. Jant, and this may have deteriorated somewhat from their merits. The chorus parts were exceedingly well rendered by the rollinger and the singers with so much artistic taste and pathos that even a bad composition might be made to appear fine. In the solos other than the Agnus Bei the singers did not appear to be quite att. Jant, and this may have deteriorated somewhat from their merits. The chorus parts were exceedingly well rendered by the rolling

CHURCH OF THE ASCENSION.

The Religion of Ritualism-Sermon by Bishop Bedell.

Last evening Bishop Bedell delivered a sermon in the Church of the Ascension, the subject being the "Religion of Rituals." The reverend gentleman took for his text chapter xiv., 54th verse, of St. Luke's gospel:-"Sait is good; but if the sait has or, wherewith shall it be seasoned ?" Salt was the symbol of the Church. It symbol ized its diffusiveness and wholesome induence, but when it lost its savor a remedy was needed which could only be supplied by the adherence to true doctrines. Christ spoke the parable and the lesson was sharp be supplied by the adherence to true doctrines. Christ spoke the parable and the lesson was sharp and pungent. It was applicable to the present aspect of affairs regarding ritualism, which he considered was a departure from the true doctrines of the Church. He considered that there was danger from the inculcation of Roman doctrines. The bulwarks of Protestantism were threatened. Moreover, there was a very stealthy progress of the Roman Catholic doctrines into that of Protestantism. He was not frightened by the new ritualistic displays. The danger was not that which appeared, but that which was hidden. He warned the congregation of losing that saltness referred to in the gospel. Through the persistent efforts of ritualism the Protestant Church was being encroached upon. He desired to show the necessary, logical, practical and inevitable result of the process. He then proceeded to dilate upon the aspect which the Roman Catholic Church as presented at Rome now exhibited, which he thought was sailly degenerated. He considered that it should maintain the doctrine of the gospel. Besides, there must be ability displayed in catholic churches and he was of opinion that the Church of Rome had lost that power. He then adverted to the pictures displayed in Catholic churches and submitted that they lailed to convey the idea for which they were intended. The Saviour represented on the crucinx suggested only helpiessness. There was nothing to indicate that He deserved the victory which He achieved, and the thought suggested was that of pity. He deserbed what he considered the popular idea of the Saviour at Rome. The divine nature was represented as sitting in judgment, while supplicants were shown as interceding to the Virgin &ary for separted souls. Christ's kingly power was only

faintly realized, and the remnant of Christ's sovereignty was apparently divided with the Virgin. Ritualism was following in the paths of Rome; but he submitted that its doctrine referring to the atonement of sins was erroneous. He described the ceremony of the mass as performed at Rome, detailing the various services incidental to the sacridec, pointing out what he considered the erroneous impressions created by its celebration. The Ritualists, he said, were following in the paths of Rome and the doctrine inculcated by the sacrifice. He thought it was marvellous that any one should believe in the sacrifice of the mass. The reverend gentleman alluded at great length to the parable mentioned in the Gospel, and explained the warning which it was intended how the same following in the same footsteps. Ritualism, he knowsh, must end in idolatry. The doctrines of Rome were now being presented by tractarians, and all churches that went in that direction must eventually go to ruin. But while Ritualism might carry souls to ruin it coulcipnot injure the Church, because it was seasoned. He warned the congregation against Ritualism and the doctrines it incuited. He depricated the use of symbols, as used in Roman Catholic Churches, as failing to represent properly what was intended should be brought to mind; for, he contendes, the Paviour was all merciful and should not be exhibited as an object of helplessness upon the cross. In conclusion he besought the congregation to abandon sin and take up to the service of Chrest, and finally implored a benediction upon those present. The regular services of the church were then proceeded with and terminated shortly after nine o'clock.

"The World's Trial"-Lecture by Dr. Dix. There was a large congregation last night at Trinity chapel, Twenty-fifth street, to hear the sixth and concluding lecture of a series on "The mystery of the Holy Incarnation of the Son of God," given by the rector of Trinity, Rev. Dr. Morgan Dix. The special topic last night was "The World's Trial." The speaker commenced by saying that he proposed to speak of the relations between divine truth and the world to which it is revealed, and to show how the world actually stands with reference to the gospel which is preached in it; but first he would refer to some strange errors on this subject, One of the signs of the last days, as foretold by the Son of Man, was that men's nearts should be failing them for fear. No signs of that fear yet appear in son of Man, was that men's nearts should be laiming them for fear. No signs of that fear yet appear in the world, or, if it is anywhere visible, it is in the Church. The attitude of the world is bold and defiant. Pear and failing of heart are found not there, but among the children of God. The world appears to assume or says distinctly that the Church and Christhanity are on trial; and it would seem as if many in the Church of judgment and arraigns the dogmas and traditions of the Church, and announces its perposes and competency to decide what is their nature and value. While the world pursues this course there are those who avail and abet it. They are forward to explain, quick to apologize for desirous to justify what they call their fails—to say of doctrines, or rites, or practices, that they are not adapted to these times, or that they are at variance with the spirit of the age, and that men now-a-days will not receive them as the heaviest of all objections and decisive of their expulsion from the list of credenda and agenda. It appears, for instance, that the multitude cannot be brought to receive Catholic teachings; that they are averse to the solemn ritual in which such teachings are enshrined and see out to the eye; that they will not lead the life of self denial recommended by the saints. Numbers in the Church conceive a suspicion of these things and say, "We must not teach them nor do them or let them be taught or done among us. If the world will not take this we must find something which it will accept; we must, above all else, avoid getting a bad name outside for extreme views or any views out of harmony with the spirit of the age; for, indeed, it is not the world that is on trial, but we and our religion, and the vote of the multitude, togesher with its good will and approbation, are what we by many concessions and much yielding wish to secure." This is the contest between the two classes. On the one side stand the world; assuming the right to judge of all things in heaven and earth and tennative t the world, or, if it is anywhere visible, it is in the Church. The attitude of the world is bold and de-

FIFTH AVENUE PRESBYTERIAN CHURCH.

The Fifth avenue Presbyterian church, corner of Nineteenth street and Fifth avenue, was densely crowded in every part last night by a highly fashionable congregation, which had gathered to hear addresses delivered in connection with the American branch of the Evangelical Alliance. The pastor of the church, the Rev. Dr. Hall, took charge of the opening devotional portion of the exercises and in-troduced Mr. W. L. Dodge as the first speaker. Mr. Dodge stated that the meeting had been called for the purpose of providing information as to the objects of the Aliance and for reminding Christians of the great object which the organization had in view. At the last meeting of the Alliance it was intimated that in the autumn another meeting would be held in order to perfect arrangements for car-rying out the proposed world's gathering, under the rying out the proposed world's gathering, under the auspices of the American branch of the Alliance. The attention of some of the distinguished divines in Europe bad been called to the proposed world's gathering, and it had been found that in consequence of some important meetings on that side of the Atlantic during the autumn it would be impossible to have such a full gathering as was wished for, and upou conference with the English branch of the Alliance it was determined to postpone the world's gathering in this country until the autumn of 1870. It was desirable that the churches of America should be fully prepared and that Christian people should understand their particular relation to this meeting. The Alliance designed during the interval to put into operation in other cities the same means of usefulness which had, to some extent, been put into operation in this city in order that every part of the country might be interested in this great work. It was essentially necessary that at this time Christians should be united in their efforts to stay the progress and encreachments of Catholicism and infidelity. A stream of emitration, composed of intelligent men, from Europe, was setting in towards this country, and these men came with sentiments of infidelity and rationalism, so common in Europe. Great numbers, also, were coming from Rome and its dependencies, imbued with the superstations of Catholicism, who intend to endeavor to have and courtof this country in the interests of the Romish Church. Only the united efforts of God's people would preserve for them the Bible, the Sabbath and other Christian institutions, and Christians must lay saide denominational differences and rally together in a compact body if they would still powers those blessed advantages. Mr. Dodge referred to the completion of the Parelle Railroad, and said that the people of God should rejoice in the now apportunities it would provide for supplying Eastern countries with the blessed tidings of salvation.

The Rev. Dr. S. T. trune, the s auspices of the American branch of the Alliance. The attention of some of the distinguished divines

It was strange that, in spite of these differences among Caristians, the mighty dead should come to be considered as public property. Their books were read, their hymns were sung, but it was never asked what Church they belonged to. Pity that a man must die and leave this world before he could be regarded as belonging to all Christian people. The venerable doctor spoke at some length in support of the objects of the Alliance.

The Rev. Ibr. Anderson and Dr. J. Cotton Smith also addressed the meeting, and the Rev. Dr. Holdridge offered prayer.

Confirmation Services-Impressive Ceremoprise Party. The Temple Adath Jeshurun—Congregation of Is-rael—on West Thirty-ninth street, near Seventh ave-nue, was almost uncomfortably crowded yesterday

ing with the christian remease. The in-terior of the Synagogue, or Shule, was beau-tifully decorated with flowers, and over the pulpit were three arches of evergreens, and all the pillars and chandeliers were similarly embellished, giving the whole edifice a truly summerlike appearance. The day of Shebuoth, or Jewish Pentecess, is confirmation day, in which, with appropriate ceremontes, and after a course of religious tuition, the young are adopted into the congregation as members. There were seventeen girls and twenty-one boys, the former clad in white, the latter in black, marched up to the chancel at the beginning of the service, at nine A. M., the girls taking seats within the railing on either side and in front of the pulpit, the boys occupying a row of chairs facing the pulpit, the boys occupying a row of chairs facing the pulpit. They were:—Carrie Einhorn, Amelia Bernheim, Hannah Goldenberg, Sarah Meyer, Julia Hayes, Rachel Frank, Dinah Wedeles, Laura Mack, Jennie Lebenstein, C. Altechul, Julia Meyer, Hannah Stehnelz, Theresa Lichten, Hattle August, Henrietta Meyers, Sarah Elsenmann and Amelia Meyer; and the following woung masters:—Moritz Meyer, Samuel Ehrich, Louis Stutz, Solomon Schwarzshield, H. Schloss, S. Snith, O. Hoffman and A. Gernsbacher. After these young applicants for confirmation had been seated the Rev. L. Sternberger, the chasan or reader of the congregation, opened the services with prayer. The usual prayers, hymns and invocations were chanted by him, accompanied by the choir and sometimes by the congregation. The services with prayer. The usual prayers, hymns and invocations were chanted by him, accompanied by the choir and sometimes by the congregation. The sermon was preached by Rev. Dr. Einhorn, and was a very able one, even for him, he being considered one of the most gifted Jewish rabbis in the country. He took for his text the first verse of the fifth chapter of Genesis—"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him." The reverend genitleman sought to impress his hearers with the lofty spirit of Judaism properly understood and as deductible from the words of the text. The Bible, he said, was the book of mankind and its religion for all humanity. Israelitism was not nationally confined, but the liv mation day, in which, with appropriate ceremonies and after a course of religious tuition, the young are

SEVENTH STREET METHODIST EPISCOPAL CHURCH. The Law of Labor-Sermon by Rev. Horace

copal church, Rev. Horace Cook, preached on the above subject yesterday morning, taking his text from Thessalonians I., fourth chapter, eleventh verse. The speaker said there was no instinct so universal as that of seeking happiness. Philosophers had sometimes said that it was the pre-dominant instinct of human nature. In regard to no other impulse had so many mistakes been made. Men had sought happiness in every conceivable way. They had bought it by the exercise of single faculities and by the exerby the exercise of single faculties and by the exercise of a variety of faculties. They had sought it by avoiding activity. Moderate and excessive efforts in every form had been practised. He did not believe there was any such thing as happiness for a man who was not active—active with a firm purpose and intent. Mechanics knew very well that a machine wears more by lying still without using than by moderate use. If a man had no daily tasks which he was obliged to perform he would not live half his days. If he spent his time in regular industry he would be apt to be long lived. There was no way in which a man could be diapidated further than by incidence and inactivity. There could be no vigor, robustness and buoyancy of spirits without suitable exercise or activity. The universal law of usefulness was that a man should be useful just in proportion as he was active. An impression prevalis among cise or activity. The universal law of usefulness was that a man should be useful just in proportion as he was active. An impression prevails among the young that some men were endowed with a certain faculty which was popularly called genius, and consequently they derived their knowledge without study. They imagined that if a man was smart, either in politics, scholastic affairs or any other walk of life, he did things easily and without effort. But the reverse of all that was true. In proportion as a man was useful he was continually industrious. There was no man, though his head were as massive as paniel Webster's, but needed to study. There was no man, though he were gifted, like Angelo, with all the artistic tastes, but needed to be what Angelo was—the most industrious man of his age. It was activity that made a man's talent and usefulness. Every man should make up his mind at the beginning to keep whatever faculties God had given him in ceaseless activity. There was an aimost universal repining among men when they were obliged to labor. The young man just entering on life said—"I am obliged to rise early and sit up late and labor incessantly, but I am looking forward to a bester time." In nine cases out of ten that betier time. labor. The young man just entering on life said—
"I am obliged to rise carly and sit up late and labor incessantly, but I am looking forward to a cetter time." In time cases out of ten that better time was the evil paracise of laziness. He pointed to the favored sons of rich parents, who were not born to work—who were more than tiseless to society—and he envied their good fortune. But he (the preacher) told them that that good fortune had been their ruin and labor was the salvation of those who practised it. Instead of bemoaning their condition they should thank God for the exercise of inhor—for the exercise of the brain and the bone and the sinew. He loved to see some sturdy, blacksmith or some deliver in the earth elevating his vocation and making every man who came after him a better man, because he had left an honorable name behind him. There was no reason why a man who had to be constantly at labor should not be refined in his manner. There was no reason why a man who laid brick could not be a perfect gentlema. There was no reason that was inconsistent. It was the culmination of all the highest traits which beautified and adorned life.

father and federal head, is becoming so poor that he is obliged to call for contributions of "Peter pince" from even the poor Irish servants. And soon he will become so very poor that none will be found to help him or do him reverence. Amen. Better, infinitely better, is he who was crowned with thornas, nailed to the cross and laid in the tomb, than kome, with all its earthly power and glory, but which is too stupid and stubborn to receive admonition. The mulatodes of the nations appertaining to that old and foolish kingdom have long been passing away in their folly, and now the second child is standing up in place of the first. Who is he' in Proverbs xxx., 4, it is asked, "Who hath ascended up into neaven, or descended? Who hath gathered the wind in his sists? Woo hath bound the waters in a garment? Who that he stablished all the ends of the earth who hath established all the ends of the earth? What is he same and what is his son's name, if thou cans't tell?" In answer to the first of these questions we read in John ini. 13, "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man." In Ephesians iv., 10, we also read, "He that descended is the same aiso that assended up far above all heavens." It is plain that these passaces are speaking of Christ. It is He, therefore, who has gathered the winds in His flasts, bound the waters with a garment and established all the ends of the earth. His name is Jesus; but what is the name of His son, the second child, who stands up in His stead? He is the poor wise man, of Reclesiastes, ix., 13-16, who delivers the little city—the Church of God—but whom men do not remember, whose wisdom is despised and his words not heard. In the text also it is declared they that come after will not rejoice in him. He is not acceptable to the mass of professing Christians, but is to them a stumbling stone, as the first child, Jesus, was to the lews. He stands up in Mount Zion, as the ambassador and representative of the King of Kings, to instruct the children

The Church and Revivals-Sermon by Bisho

The Right Rev. Horatio Southgate preached on the the corner of Madison avenue and Thirty-eighth street, from the text, "When they heard this they were pucked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do *** (Acts ii., 27.) Before the sermon the preacher announced to his congregation that "The Churchman's Reading Rooms and Library" had just been instituted under the auspices of the American Church Union. He be over estimated, and that it would, if supported, become to the church what the Young Men's Christian Association was to the sects, and more. Such as were desirous of supporting such an excellent object were desired to contribute at the evening collection taken up for that purpose. The attention of the congregation was drawn to the circulars placed in the different pews. This sets forth that the admission to the reading rooms and library, No. 1,155 Breadway, open from nine 4. M. to ten F. M., is free, and that full fles of American and English church papers and magazines, and the principal secular newspapers and monthles, and a collection of church books are to be found there. Clergymen are invited to make the rooms their head quarters. No distinction will be made on account of religious denomination. A list of boarding houses for the use of young churchmen will be kept. Members of the church out of employment are invited to leave their names and residences, and those wishing, to hire employes are likewise requested to do so. Information will be turnished to churchmen, strangers in the city, of the location of churches and hours of divine service, business matters, objects of interest to be visited, &c. Essays and lectures will be delivered from time to time.

The preacher, after prefacing his sermon with a few remarks, proceeded. He said they had neard of revivais in modern days, but had seldom heard of them in the Church. He thought it was deleterious to Christian reverence and the right conception of the Holy Spirit, which, as described in Scripture as like "the wind which bloweth where it lister," to pass a hasty or contemptuous judgment upon any work that professes to be the result of the mighty operations of the Holy Ghost. It is better to treat it calmiy upon the basis of Scripture. The Church's want of revivais has, perhaps, more than any other cause, led the denominations which begin the room of the Holy Ghost. It is better to treat it calmiy upon the basis of Scripture. The Church's want of revivais has, perhaps, more than any other cause, led the deno Association was to the sects, and more. Such as

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BLEECKER STREET UNIVERSALIST CHURCH.

The Pacific Railway and Its Lessons.
At the Bleecker street Universalist church the Rev. Day K. Lee preached in the morning to a full congregation, the subject of his discourse being "The Pacific Kailway and its Lessons" and his text as fol-lows:—"To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with My father on fils throne." The preacher went on to say we may well believe Christ spoke these words from Heaven. They give to man the highest watchword of life—"Overcome." "Overcome evil, suffering, time, space and the world, and I will grant you to sit with Me on My throne." His throne is the seat of goodcame affer him a better man, because he had left an honorable name behind him. There was no reason why a man who had to be constantly at labor smould not be refined in his manner. There was no reason why a man who laid brick could not be a perfect gentleman. There was nothing in labor that was anconsistent. It was the culmination of all the highest ratio which beautified and adorned life.

CHURCS OF MOUNT ZON.

"The Second Child?"—Sermon by Bishop Sueve. Bishop Snow, of the Church of Mount Zion, Advenists, preached yesterday afternoon in the Univestry. His text was Eccledastes iv., 15, 16—"I comsidered all the hiving which walk under the sun, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have been before them; they also that come after shall not rejoice in him. Surely this also is vanity and vexation of sprits." This passage forms a samipart of those deep things that were indied by the Spirit of God, and is a striking prophecy of the times of the Messiah. The inspired penman is taking a comprehensive survey of the masses of man kind and their doings. He considers attentively all the living, the whole human family, down to these last days; and in doing this be conjudy. The second child. Who is he? It needs no argument to show a man of sense that there can be no second without a first. Who, then, is the first Evidentity it is he in whose stead this second child was to arise or stand up. And to ascertain who was meant as the first we examine the preceding context. See verses thirteen and fourteen—Better is a poor and a wise child than an old and foolish king. As this is prophecy, and as all the prophecies testify of Christ, this first, who is the first evidently it is he in whose stead this second child was to arise or stand up. And to ascertain who was meant as the first we examine the preceding context. See verses thirteen and fourteen—Better is a poor and a wise child than an old and foolish king. As this is prophecy, and as all the prophecies testif ness, victory, liberty and heavenly light and peace. This is the throne of God most exalted. To be seated

RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH. Rev. Henry Ward Beecher on Churches

Rev. Henry Ward Beecher preached yesterday to a congregation as large and as interested and attentive as is usually attracted to Plymouth church each successive Sabbath at morning and evening services. After the preliminary devotional services the reverend gentleman proceeded with his sermon, taking for his text Mathew v. 6—"Blessed are they who do hunger and thirst after righteousness, for they shall be filled." These were the words of Christ himself, who delighted to instruct his disciples through parables They are intended to convey the assurance that all that seek Christ shall find him; that the longings of their hearts shall be gratified and that they shall be filled with righteousness. The Christian Churches teach this doctrine, and the impression that a church makes on the moral consciousness of the community is a fair test of its vitality and power. Every church is bound to make an impression for good on the minds of the average of those attending its ministration, drawing a distinction between the members of it, collectively and individually. It would not be right to determine the good effected by a church or to overlook the impression made by a church or to averlook the impression made by a church or to averlook the impression made by a church or to an individual or the acts of two or three individuals, no more than that one should say that because five or six disreputable persons, out of four or five hundred sojourning at the St. Nicholas or Metropolitan Hotel, were to be dead of these hotels, were to be dead of the say that the say of the consequently they must be impression that the places of the say that the places of the say of the consequently they must be impression of depravity were not the criterions by the say of the places of the say in the consequently they must be impression to the consciousment of the criterions by the say of the say in the say and better natures of the community attending. That impression is not easily traceable at all times, it might be likened to a man using a seal and making the same impression day arter day. There is the impress of the seal, but you cannot distinguish it clearly whether it is a dragon or an eagle or a liberry cap, but the impress is there. Many churches are known as excellent places of resort on Sundays, for there are to be seen the best dressed people, the most prosperous people—people representing religious mutual insurance companies. And people say of these, these men live in brown stone churches; they are the lucky ones. But the church, if it be true to itself must leave an impression for good on the average number of its communicants and that impression the church is bound to make apparent to ali men. The true Christian must command popular opinion, that is, the prerogative of power. The Christian is bound so to live that men of another enurch will say it is a pity that suc to any other than the same sh ST. MARY'S CHURCH.

Confirmation Ceremonies Yesterday.

Yesterday the Sacrament of Confirmation was ad-ministered to upwards of twelve hundred children at the church of St. Mary's (Star of the Sea), South Brooklyn. The event culminated in a most satisfactory manner to the pastor, Rev. Eugine Cassidy and also to the Sisters of Charity who have been engaged for weeks past in preparing the young people for the reception of the sacrament. The day chosen being the Feast of the Penticost of Whitsunday, on which is commemorated by the church "the descent of the Holy Ghost on the heads of the Aposties in the shape of tongues of fire," was appropriate to the occasion. The day previous the candidates for confirmation attended the confessional and received holy communion yesterday morning. In the aftermoon they were confirmed by the Right Rev. Bishop Laughiin, who was assisted in the ceremonies by Rev. Fathers Casady and Godwin. The edifice was crowded in every part, and the scene was of a most solemn and imposing character. The boys were dressed in white pantaloons and black jackets, while the girls all wore snowy white, with flowing veils and chaste wreaths of green and white. Remarks befitting the occasion were made by the Bishop at the vespers. The volunteer choir attached to the church acquitted themselves very well. The event, which is certainly an epoch in the lives of those who participated in the sacrament, will ever be remembered as a happy one. and also to the Sisters of Charity who have been

Sermon by the Rev. Mr. Carroll-Deunsciation of Pulpit Pyrotechnics.

The Rev. Mr. Carroll preached an excellent sermon yesterday morning at the Reformed church,

corner of Lee avenue and Howes street, Brooklyn, E. D., to which he has just been called. The reverend gentleman took for his text the following:

"Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me."—Acts x, 29.

sent for me."—Acts 1, 29.

A call to this people was prompted by God, and to him it-was the call of God, therefore came he without gains ay as soon as he was called. To-day he stood before them and asked for what had they sent out gainsay as soon as he was called. To-day he stood before them and asked for what had they sent for him. It was not to entertain them with dowery words and rhetorical flourishes, God forbid—If this was all he should not be, the servant of Christ-The Savior was not a hermit and did not confine his missions to one place, but went about doing good and spreading joy wherever He went. Where sorrow and affliction was He was there; and, with God's aid, the reverend gentleman said, it was his intention to follow as closely in his footsteps as possible. He should preach nothing but Christ and the cross. The reverend gentleman strongly concemned sensational preaching, and particularly the habit which seemed to be growing in tavor, of making the pulpit a political platform from which to hoist the baliot box for political demangogues. The sermons were so mixed now with politics and everything else but the Word of God that the congregations after listening to them were often at a loss to know what it was all about. They were like the nostrums upon the shelf of the apothecary shop. As Daniel Webster once said, "oo many taxe their texts from the libie and then preach their sermons from the newspapers." Instead of a sermon, the congregation of them, the proved modes of cookery, or some other question of the day. They would not expect anything of this kind from him. There would be no eclesiastical freworks set off there, After a sermon of this kind the poor hungry sonl who songht God would turn away from the house of the Lord disgusted. Therefore he should preach the bedside of the afficed, he should counfort them in their sorrow, should give them God's treasure and jegeb them his isws. He was familiar with sorrow;

for he had dug seven graves and tasted of the bitteress of death.

The large congregation li-tened attentively to the

RELIGIOUS SERVICES IN NEW JERSEY.

In St. Peter's church yesterday morning first Communion was administered to a large number of cupied pews in the centre aisle. Rev. Dr. Wiseman who officiated, notified the congregation that the ensuing week was the last of the paschal

who officiated, notified the congregation that the ensuing week was the last of the paschal time, within which all the faithful are bound to approach the sacraments of penance and the Eucharist under pain of severe penalties pronounced by the church. He earnestly exhorted all those who had not yet performed their paschal duty to come forward before the time expired. All the children who were being prepared to make their first communion would receive instructions during the week.

Yesterday being the Feast of Pentecost was celebrated with great solemnity in all the Catholic churches of the city.

In the Church of St. Bonifice (German) last Sunday, the pastor, Pather Krauss, administered first communion to about 150 children of both sexes, and seldom has a more impressive and editying spectacie presented itself in a Catholic church. Four hundred children, holding candles and bouquets, marched in procession, and filed off through the centre alse of the church, chanting hymns at the same time. In the evening the children assembled again to perform the solemn act of renewing their baptismal vows.

In the North Eaptist church yesterday the ordinance of baptism was administered to the candidates who had been notified the previous Sunday. A sermon was preached by the Rey, W. C. Van Meter, in which he gave an account of his recent missionary tour through the South. A sermon was preached in the First Baptist church on "Self Murder."

The Rey J. Howard Suydam continues his valuable exhortations on social life at the Third Reformed church. He has already discussed many of the relations of life, and he addressed himself particularly to young men last evening on "Evil Haolis."

Newark.
The church going population of Newark was well represented at the different places of worship yes-terday morning. The weather was moderately fair, although threatening clouds nung in the skies at the hour for the morning services, and the rain de-scended in floods before the termination of the ex-ercises. At St. Paul's Methodist Episcopal church scended in floods before the termination of the exercises. At St. Paul's Methodist Episcopal church Rev. R. R. Meredith preached a beautiful and impressive sermon upon "The Character and End of Simeon." In the evening, Mr. Meredith preached a sermon, especially calculated for the benefit of young men, upon the "Crisis of Life." The speaker followed the coarse of young men from the first entrance upon manhood to the advanced stages of ther experience, and he pointed out by effective and practical flustrations the consequences of rash and ill-advised steps upon their future prosperity and happiness. The temptations, trials and disasters whick are met in the journey through life, and the means of escape from folly and sin were the themes of well chosen and well directed remarks. By words of caution to the tempted, by skilful persuasion and by carnest entreaty he impressed his nearers with the importance of a righteons beginning in the great race of he, and a visible effect was produced upon those to whom his sermon was addressed.

Rev. R. Van Horne preached at the Clinton street Methodist Episcopal church a sermon on the great multitude before the throne. A description of the giories of the "New Jerusaiem" formed the main body of address and this was clothed in words of slowing power. The intimate relation of the Moss High to all, to the existence and the happiness of the saints in light led to the discussion of the qualities which are required to prepare the soul for participation in the pleasures of the heavenly world. Christ had laid down the way for the righteons to walk in and it was through him by faith in his blood that sinful man could acquire the preparation for heaven.

PATERSON, May 16, 1869. The churches to-day were exceedingly well attended, the beautiful weather bringing out the ladies in profusion in their light spring tollettes, a movement they heartly repented of, nowever, as they were compelled to make their exit from church as a general thing, are the same the year round but yesterday was observed with extra ceremonie in many of the churches on account or its being in many of the churches on account of its being Whit Sunday. The most notable celebrations in the morning were at the Episcopal church of the Holy Communion, it being the occasion of the annual visit of the Right Rev. William H. Odenheimer, Bishop of New Jersey. In addition to the usual Whit Sunday services by the Bishop, assisted by the rector, Rev. Mr. Hughes, the former administered the rite of confirmation to upwards of thirty candidates, after delivering a short address commemorative of the origin and observance of the day. In his address the Bishop spoke of Whit Sunday as being a festivity to which the others, Christmas, Holy Week, Easter, &c., were but the preliminaries, and he considered it as probably the most important day specified in the Caurch calendar. It was in memory of the descent of the Holy Ghost and the bestowal upon mmanity of the Divine presence. The reverend gentleman's remarks were listened to with great interest. In the afternoon the Bishop preached and administered the rite of confirmation in the St. Mary's church, at Paterson, there being a large number of candidates at each service.

In the St. John's Roman Catholic church (Rev. W. H. McNuity) the usual celebrations of the day were observed and an effective and instructive discourse delivered. In the Jewish synagogue the feast of Shabnoth, or Pentacost, was observed with the usual impressive coremonies. Rev. Pr. Banvard, of the First Baptist church, delivered an able lecture from Isaiah Ixii. 2—5. Rev. William Lord preached at the Primitive Methodist church in the morning and Rev. Joseph Robinson, of Philadelphia, in the evening, the latter also illing the pulpit of the Main street Methodist church in the morning. The sermons delivered by these gentlemen were doctrinal. Whit Sunday. The most notable celebrations in the

and Rev. Joseph Robinson, of Philadelphia, in the evening, the latter also illing the pullpit of the Main street Methodist church in the morning. The semons delivered by these gentiemen were doctrinal and exhortive, and very able. In the evening Rev. Mr. Lord preached in his own church (Main street Methodist), on "Woman's honored position and future glory," treating his subject in an evangelical point of view. In the other churches the services were not of a special character.

RELIGIOUS SERVICES IN CONNECTICUT.

BRIDGEPORT, May 16, 1869. Clouds and showers during the day somewhat in-terfered with the religious exercises of the Sabbath and kept away many worshippers. Nevertheless the churches were well filled. At St. John's Episco-pal church the Right Rev. Bishop Williams officiated in the morning, assisted by the rector, Rev. E. W. Maxey. Bishop Williams preached a sermon appropriate to Whitsunday from the text, Ephe sians, fourth chapter, eighth verse-"Wherefore he saith, when He ascended upon high He led captivity captive and gave gifts unto men;" and Romans, fourteenth chapter, fifth verse—"One man esteemeth one day above another; another esteemeth every day alage," &c. At the close of the sermon the rite of confirmation was conferred upon a large number of persons by the bishop. In his charge to the continued he arged upon them the daties and responsibilities of the position which they assumed, and exhorted them to be fainful in four things, viz.:—Frayer, reading the Scriptures, attendance at the sanctuary and partaking of the holy communion, giving, in beautiful and forcible language, the especial reasons for being particular in regard to these tungs. At Trinity church in the morning the Rev. O. S. Prescott, who has been laboring all the week at this church, preached. In the afternoon Bisnop Williams confirmed a large number of new members with line-resting and appropriate ceremonies. In the evening the bishop confirmed a number of persons at Christianrich, assisted by the rector, Rev. J. E. Faulkner. At the Baptist church the Rev. Dr. Holme, of Trinity aputs church, we York, preached in orbiting and evening to large congregations. The Rev. Olympia Brown, of Weymouth, Massachusetts, preached at the Universalist church afternoon sermon was an able effort from the text, Hebrews, second chapter, ninth verse:—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of tool should taste death for every man." At the Beaver street Methodist church Rev. J. M. Carrolt, the pastor, preached a fine discourse in the afternoon from the text.—H. Cornethians, seventh chapter, first verse:—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of tool should taste death for every man." At the Beaver street Methodist church Rev. J. M. Carrolt, the pastor, preached a fine discourse in the afternoon from the text.—H. saith, when He ascended upon high He led captivity captive and gave gifts unto men;" and Romans,

New Haven, May 16, 1869. To-day being Whit Sunday, the day commemora-tive of the coming of the Holy Ghost, appropriate sermons were preached in all the churches. At Trinity church, in the morning, Rev. Dr. Harwood delivered the first of a series of sermons upon the subject, "The Work of the Holy Ghost in the Kingdom of God." At St. Paul's church

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